# The Christian Century

PUBLISHED WEEKLY


## Can the Church Stand a Probe?
By Sherwood Eliot Wirt

## Problems of Peace
By Vera Micheles Dean

## Meals for Millions
By Michael Costello

## The Southern Baptists
Editorial Correspondence by Harold E. Fey


MAY 20, 1953

## In This Issue

### Southern Baptist Convention

This is the time of year when church assemblies multiply. In accordance with its established practice, The Christian Century plans to provide its readers with accurate and objective accounts of the more important. The report from Houston of the Southern Baptist Convention, presented this week, opens the series. Special attention will be given the general assemblies of the three branches of American Presbyterianism in which a proposed plan of union will be voted on.

### Vera Micheles Dean

is editor of publications for the Foreign Policy Association. Born in Russia, Mrs. Dean came to the U.S. in 1919, was naturalized in 1928. She is a graduate of Radcliffe, has her M.A. and Ph.D. from Yale, an LL.D. from Wilson College and the University of Rochester. She is a trustee of Radcliffe, a visiting professor at Smith, an Episcopalian. Among her books are *Europe in Retreat*, *The United States and Russia*, *Europe and the United States*, and one published this month by McGraw-Hill, *Foreign Policy Without Fear*.

### Michael Costello

is an American journalist who has covered most of the world on various assignments. The executive editor of the Century testifies that "the multipurpose food described was the one item I found in greatest demand in Korea, next to warm clothing. Dr. Henry Appenzeller, C.W.S. director, spoke in highest terms of its worth."

### Sherwood E. Wirt

is minister of the Knox Presbyterian Church, Berkeley, Calif. Dr. Wirt returned to this country about two years ago after taking his Ph.D. at Edinburgh. Before that he had been Congregational student pastor at the University of Washington, and before that a newspaperman.

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# The Christian Century

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## Coming Events

May 20-22. Disciple New Jersey-New York Convention, Niagara Falls.
May 20-22. Assemblies of God Regional Sunday School Convention, Minneapolis.
May 20-24. Disciple Northern California Convention, Modesto.
May 20-26. American Baptist Convention Annual Meeting, Denver.
May 21-28. Evangelical and Reformed Church Board of International Missions, Cleveland, Ohio.
May 24. Pentecost.
May 24. Chicago Sunday Evening Club; Russell J. Humbert, speaker.
May 25. American Congregational Association and Congregational Library Centennial Gathering, Boston.
May 25-28. Evangelical and Reformed Church Board of National Missions, New York city.
May 26-28. Church Peace Union National Conference of Religious Leaders, Chicago.
May 26-28. National Fellowship of Indian Workers Regional Conference, Hugo, Okla.
May 28-June 3. Presbyterian Church, U.S.A., General Assembly, Minneapolis.
May 28-June 25. International Work Camp for Ministers, Mainz-Kastel, Germany; theme: "The Task of the Church in Relation to the Industrial Worker."
May 30. Memorial Day.
May 31. Chicago Sunday Evening Club; Harold Cooke Phillips, speaker.
May 31-June 5. Church Conference of Social Work, Cleveland.
June 1-July 10. Summer Schools of Pastoral Care for Students or Clergy (Institute of Pastoral Care, Massachusetts General Hospital, Boston 14), Massachusetts General Hospital, Boston; Miami Valley Hospital, Dayton, Ohio; Worcester State Hospital, Worcester, Mass.
June 1-Aug. 21. Summer School of Pastoral Care, Boston State Hospital, Boston.
June 2-5. Duke University Christian Convocation and Pastors' School, Durham, N. C.; James A. Gray Lectures, Charles W. Gilkey; Preaching Services, Bishop Fred Pierce Corson.
June 2-July 3. Cornell University Town and Country Summer School, Ithaca, N. Y.
June 2-July 24. Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill.
June 4. Reformed Church in America General Synod, Pella, Iowa.
June 4. Association of Founders and Friends of Roosevelt College "One, Free World" Dinner, Chicago; Chester Bowles, Ralph Bunche, Nelson Rockefeller, speakers.
June 4-7. American Friends Service Committee Institute of International Relations, Dallas, Tex.
June 4-9. Presbyterian Church, U. S., General Assembly, Montreat, N. C.
June 4-12. A.F.S.C. Institute of International Relations, Wichita, Kan.
June 5-7. A.F.S.C. Institute of International Relations, Newton, Kan.
June 7-11. A.F.S.C. Institute of International Relations, San Antonio, Tex.
June 8. Protestant Episcopal Diocese of Connecticut Conference on Alcohol Studies, Hartford; Selden Bacon, Ralph Henderson, Harry Riebout, Dudley Miller, Ernest A. Shepherd, David Works, leaders.
June 8-10. Knowles Institute for Town and Country Ministers, New Brunswick, N. J.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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# EDITORIAL

## Honor to Dr. Fosdick

LAST MONDAY evening a dinner at Union Theological Seminary, New York, honored Harry Emerson Fosdick on his 75th birthday. (The actual birthday comes next Sunday, but Dr. Fosdick, like Queen Elizabeth, had to allow subordination of the requirements of the calendar to the convenience of those who wished to honor him.) This paragraph must be written before the dinner. We do not actually know, therefore, what was said at it. But we are sure ample and discriminating tribute was paid to the ministry of one who has probably had more influence on preaching in American pulpits during a generation, while at the same time being subjected to more reckless abuse, than any other Christian minister of our time. One thing we know happened at the Fosdick dinner. A gift of a quarter-million from John D. Rockefeller III enabled Union seminary, with which Dr. Fosdick has been so intimately associated during the fifty years of his ministry, to announce the establishment of the Harry Emerson Fosdick Visiting Professorship. The professorship has been planned with typical Rockefeller imagination. It will bring to Union for a year leaders "from anywhere in the world—from academic or theological circles, from active church or pulpit leadership, or from lay as well as clerical circles." And the committee to choose the visiting professor is adjured "not [to] overlook opportunities to select persons who are outstanding . . . in other faiths." The Fosdick professor is to be moved about the country as much as possible, and his services are to be offered other seminaries for limited periods. Here is a continuing means of honoring Dr. Fosdick which has an appropriateness he will be the first to appreciate.

## Panmunjom Truce Talks Making Progress

DEFINITE PROGRESS is being made in the Korean armistice negotiations. This progress may seem exasperatingly slow at times, but that should be expected at a bargaining meeting in which neither party has sustained a military defeat and both parties are determined not to lose face. Each party, as the sessions multiply, accuses the other of stalling and puts out propaganda throwing doubt on the sincerity of the other's desire for an armistice. Nevertheless, progress is being made. The clearest indication that this is so came on the day the Communists presented their revised eight-point proposal. There were jokers aplenty in that document, and the U.N. representatives are fulfilling their responsibilities, as this is written, by bringing these to light. However, the core of the Communist counter-proposal accepts the one demand which the U.N. has said from the start was its basic requirement for a cease-fire, namely, that there shall be no forced repatriation of the 48,500 North Korean and Chinese prisoners who have said they don't want to go home. Much of the British public and press is showing an edgy impatience with the slow pace of the Panmunjom negotiations; Prime Minister Churchill had that in mind when he made his speech to Parliament on May 11. There is also more impatience on the part of the American public—especially that part with boys in Korea or approaching draft age—than press reports reflect. We can sympathize with such impatience, but we do not think it is well founded. We believe that there is an armistice coming, and that before midsummer. But then, when the political negotiations start which both President Eisenhower and the Communists have indicated would be the second step, the real struggle will be on. For that conference will have to tackle such questions as these: What about army withdrawals from Korea? What about Korean elections and the post-armistice government or governments? What about U.S. bases in Japan? What about admitting Communist China to the U.N.? What about Formosa? What about Chinese Red troops or U.S. military supplies in Indo-China? Negotiations on such questions could easily last for years.

## Offshore Oil Vote Warns Conservationists

THE SENATE passed the offshore oil bill by a narrower margin, 56 to 35, than had been expected. The disclosure that the outcome could have been swung the other way by a shift of eleven senators, afforded at least partial confirmation for the claim of the bill's opponents that they had not engaged in a mere time-consuming filibuster. But the struggle to preserve the potential wealth under tideland waters for the benefit of the whole nation has been lost. We believe the time will come when the states which will not share in this oil bonanza will look back on the decision of the current Congress with a regret touched by anger. Possibly more serious than the vote to turn the offshore oil riches over to California, Texas, Louisiana and Florida are indications that this breach of federal conservation policies drew support from other states because private power, oil, gas, irrigation and lumber interests saw a chance to set a precedent which later may be exploited to their advantage. There seem to be cycles, or pendulum-swings, in the public's interest in conservation. Just now, while

there is an undoubted reaction against too much concentration of power in Washington, private interests see the best opportunity in years to get their hands on resources long coveted. Hearings are shortly to start in Congress on bills to grant greater grazing rights on public lands to stockmen, and the Eisenhower administration is under heavy pressure to turn back more conservation controls to the states—which private interests favor because they are not expected to do much controlling. What these interests are aiming toward was indicated by the Washington newsletter *Human Events,* which applauded passage of the offshore oil bill as "one of the first signs that a redistribution of hoarded federal wealth may be under way." Congress, said this source approvingly, is moving toward ending "the avaricious attempt of the liberals to retain the liberal 'loot' which they have accumulated." If there is left among the American people concern for the national conservation policy which Theodore Roosevelt called into being, it is high time they reawakened to action.

## Oaths Demanded Of Editors

A GENTLEMAN in Texas writes: "A good friend recently sent me a copy of The Christian Century. I am so impressed with this single copy that I would like to receive the publication for a 13-week trial. My check for $1 is enclosed. Also, an envelope for returning my check if necessary. It has long been an inviolate rule of this reader to refuse to subscribe to any magazine of domestic publication unless the editor can and will sign and return to me the pledge appearing below." Attached was this form:

> I, the undersigned, as editor of The Christian Century, hereby pledge on my sacred word of honor that I am not and have never been a member of the Communist party or of any organization affiliated with the Communist party; that I am not in sympathy with the principles and teachings of the Communist party; and further, that to the best of my knowledge, information and belief, no employee of this organization is a member of the Communist party or in sympathy with the principles and teachings of the Communist party.

Here is an extension of the current epidemic of oath-demanding which caught us by surprise. The more we think about this ultimatum from our obviously friendly correspondent, the more we wonder how to answer him. Shall we sign the oath, and lose our own self-respect? Or shall we refuse, and have the word spread over Texas that The Christian Century is a self-admitted nest of commies? Our perplexity is so deep that we will put the question to our readers. How would *you* reply to a letter of this kind? (P.S.—We want to keep that dollar. Also, we want all the new subscribers we can get.)

## More on the White Man's Burden

KENYA is a British crown colony and protectorate in east Africa. Once there was a hope, widely held in Britain, that Kenya—along with Southern Rhodesia—might become the African home of millions of transplanted Englishmen. Something like 40,000 whites, most of them Britishers, live there. But the dream of mass immigration has ended. The Mau Mau terrorists have seen to that. They have not succeeded in their announced purpose of driving all the whites out, but they have convinced other Englishmen that, if they emigrate, it had better not be to Kenya. Terrorism is still rife in Kenya, but the colonial authorities are said to believe that they are gaining the upper hand. Oliver Lyttelton, the British colonial secretary, is on the point of making a second trip to Kenya, and the press interprets this to mean that the period of putting down disorder with an iron hand is about over and that the time for constructive action to meet the land demands of the African tribesmen is at hand. Ever since the Mau Mau trouble started, there has been general agreement that the land policies which have been in force in Kenya have given the Kikuyu tribesmen genuine cause for protest. Yet now that the time to introduce new and more liberal policies is near, whites in Kenya are asking how any concessions can be made to native demands without seeming to admit that the Mau Mau uprising has won at least a partial victory. And if the Kikuyus seem to win something this time, comes the question from whites in Nairobi, won't that spur other tribes with other grievances to outbreaks in hope of winning what the whites seem too slow in granting? "The question for the colonial government," writes Albion Ross of the *New York Times,* "is how to avoid the appearance of rewarding the rebellion, and particularly such an inhuman form of rebellion." But there is also the question of how to convince the Africans that they need not resort to rebellion to obtain justice. That is today's version of the white man's burden in the seething colonial world. Refusing to face it is just a way of insuring that, when the break comes, it will be marked by ferocity.

## Liquor Sales to Servicemen

FIVE WEEKS AGO we reported that the U.S. airforce is moving toward the approval of package sales of liquor at its bases. At the same time it was suggested that the sobering record of accidents to airforce planes hardly supports the wisdom of this policy. When the question was put to the secretary of the airforce, however, the high brass in that branch of the service responded with a letter, couched in officialese, which in essence was an invitation to those who had expressed an interest to go roll their hoops. This letter, signed by Worthington Thompson, assistant to the deputy for manpower and organization in the department of the airforce in the department of defense of the government of the United States of America (what a calling card *he* must have!), was directed to Clayton M. Wallace, executive director of the National Temperance League. It pointed out that Public Law 51 (the draft act) vests "authority to regulate the sale, consumption and possession of intoxicating liquors to or by members of the armed services" in the secretary of defense. The temperance organization had referred to the fact that the anti-canteen law of 1901, never repealed, forbids the sale of alcoholic beverages at army installations. But the airforce argues that it is not the army; that package liquor is sold at naval installations; that officers' and noncommissioned officers' clubs at army installations long ago found out how to get around the 1901 law by buying their liquor off limits and simply distributing it to members on the post; that the

policy of the secretary of defense is to have all regulations —liquor as well as others—as nearly alike for all three branches of the service as possible. Since liquor is being sold on naval posts, consumed on army posts, and uniformity is desired, the airforce is proceeding to draw regulations which will provide that liquor can soon be both sold and consumed on airforce posts. And if the temperance people don't like it, it's a case of "Run along, boy, don't bother me."

## Is Protestantism Being Cut Off at the Roots?

YOU MAY NOT be in the habit of looking to that super-glossy Luce publication, *Fortune,* for light on church problems. But there is an article in the current issue, "The Transients," by William H. Whyte, Jr., which should be studied at length by every Protestant minister and church council concerned with planning the next fifty years of American church life. What the article says is, in brief, that as American big business grows bigger, it demands more and more mobility of its younger executives. The younger men who are pushing toward the top in the big organizations, the 25- to 35-year-old group who hope to be the big shots a decade hence, are expected to live with their suitcases packed. If they marry and start raising a family, wife and children must be as mobile as the up-and-coming "organization man." (That's the term *Fortune* employs, probably to avoid using Burnham's "manager.") Moving firms, according to this article, "never had it so good." Not only are more families of this sort moving—*Fortune* estimates at least three times as many as before the war—they move more often. "One out of every seven of its customers, Allied Van Lines reports, will *within a year* pick up stakes and move again to a new state, and seven out of ten will be 'repeaters' within the next five years." Twelve per cent of all men in this 25-to-35 group moved in 1951. The more education, the more moving. Yet these are precisely the families which the Protestant churches that are trying to serve suburban communities look to for their future. The case is especially acute in the new housing developments, the Levittowns and the Fairless Hills, which are springing up near the new factories and offices of our decentralizing industries. These young "organization men" and their wives, in many instances, join the church. Or they enter their children in Sunday school. But their average stay in the community will be under two years. Have the churches caught up with the fact of their existence?

## Iowa Supreme Court Upholds 'Christian' Bequest

ANOTHER, and perhaps a final, stage in Iowa's celebrated contest over a religious bequest was reached on May 5 when that state's supreme court, in a 7-to-2 division, reversed a district court and sustained the will of a Waterloo physician. The will left $70,000 in trust for distribution to "persons who believe in the fundamental principles of the Christian religion." A lower court had ruled, after putting numbers of church leaders on the stand, that there could be no agreement as to what these "fundamental principles" are, and hence that the ten nephews and nieces who contested the will should get the money. The higher court held that the trustees need not "have absolute knowledge" that beneficiaries "believe in the fundamental principles" of Christianity, but only that "in good faith" they are trying to "promulgate" its extension. . . . The World Health Organization, a subsidiary of the United Nations, reports that deaths from tuberculosis in those countries from which dependable statistics can be obtained have fallen off by half since the end of World War II. The WHO calls this "one of the most sensational developments ever recorded in the field of public health." Cause? Many things, including better sanitary conditions and health programs in factories and mines. But most of all, progress in early diagnosis and treatment. . . . Reports from Washington say that many senators and congressmen who favor heavy cuts in foreign aid are growing enthusiastic about the so-called Faridabad community development program which has shown such promise in India. The cost is low, and the rise in living standards so rapid that repayment is likely to be quick. This is the program which former Ambassador Bowles supported. It has been described several times in this paper. Its Indian pioneer, Sudhir Ghosh, is now in this country. He advocates its use as a Point IV method not only in India but in Latin America and the Middle East.

# Baptists Recover Liberty

[EDITORIAL CORRESPONDENCE]

*Houston, May 9.*

THREE MEN OF COURAGE recaptured the religious liberty their denomination was rapidly losing by daring to stand up and fight for it on the floor of the 96th Southern Baptist Convention, which ends here tomorrow. They had help, for the second-largest Protestant denomination does not lack in members who are ready to do battle with ecclesiastical mccarthyism providing others take the lead. But the credit for ending a six-year reign of fear should largely go to a Missourian, a Georgian and a Virginian. At the risk of reprisals which may yet be attempted, they publicly called a halt to infringements on freedom and won a victory which should stimulate the growth of responsible Christian action in this most dynamic of large American church bodies. The fact that this could happen in Texas made it doubly significant. Texans are theologically conservative, but they respect courage. Their response to the courage these men showed may have changed the course of Baptist history.

In 1947 some of the most constructive leaders of this denomination proposed a temporary committee to deal with conflicts with the then Northern Baptist Convention. By 1953 that committee has lost its constructive leadership, had transformed its purpose into the exact opposite of the original intention and had brought the denomination into disrepute. Its untruthful attack on the National and World Councils of Churches, made at San Francisco in 1951, shocked people in and out of the church. Its general conduct caused many Baptists to believe that the course along which it was pushing the denomination would lead to disruption of the Southern Baptist Convention. Yet year

after year this committee on relations with other religious bodies, which had changed its role to that of a committee to make sure the Southern Baptist Convention had no relations with other religious bodies, got its life extended and its powers broadened. By the time this convention came it had assumed the role of watchdog of denominational orthodoxy, was conducting "surveys" which turned out to be heresy hunts, and was laying profane hands on the ark of Southern Baptist religious liberty—the autonomy of the local congregation. Something had to be done, but nobody wanted to take the lead in doing it.

## I

The committee chairman in recent years was T. C. Gardner, for many years head of the Baptist Training Union in Texas and latterly one of the leading exponents of rationalistic northern fundamentalism, which has crept into the southern convention. Gardner's conception of theology is that it is the psychological warfare branch of the struggle for power in Southern Baptist church life. With scant regard for history or logic, he proceeded to change a committee whose purpose was ecumenical into an instrument for thought control. The circuit of ideology by which he effected this 180-degree swing followed this pattern: Relations with the Northern Baptists, or with other church bodies, depend on doctrine. Though they abhor creeds, Southern Baptists have to define their doctrinal position to know what they should do about other denominations. Gardner's definition of doctrine emphasizes those elements which by definition make it impossible for the Southern Baptist Convention ever to cooperate with anybody on anything.

Ordinarily such findings would have ended the services of a temporary committee on relations with other bodies. But not this committee. With an ideological agility which would have done credit to Vishinsky himself, its report to this convention took off in the following way: Southern Baptist unity and power depend upon purity of Southern Baptist doctrine. In particular, that purity will be corrupted if Southern Baptists recognize the validity of baptism administered by any other denomination, even those which practice immersion, or permit Christians of any other denomination to partake of the Lord's Supper in a Southern Baptist church. This corruption has set in, the Gardner committee reported.

It announced the results of a "survey" which showed that only 89 per cent of the Southern Baptist churches practice closed communion, and only 88.5 per cent refuse to accept "alien immersion." One-half of one per cent even accept as members persons who have not been immersed. Therefore "there ought to be a continued study of our doctrines looking to the strengthening of our Baptist life. . . . Southern Baptists have been raised up for such a time as this. . . . When our Baptist doctrines are properly understood and applied in all realms of life, communism will be abolished, dictators dethroned, ecumenicalism destroyed and liberalism defeated."

This "continued study" might go on forever. In former conventions, and again this year, there was always a friend of the committee planted right in front of the chairman and ready at the right moment to move its study be extended another year. But the committee was not interested in study for its own sake. It pointed out to this convention that while the convention has no "power of control over a New Testament church," (i.e., a Southern Baptist church) it does have "the right to determine its own membership." The implication was plain: Conform or be cast out! This implication was made explicit in a resolution which died in committee here. It advocated barring from all boards and committees of the convention "messengers" who came from churches which did not meet the committee's standards. This would outlaw some of the oldest and most distinguished churches of the denomination, particularly many of those in the states east of the Mississippi. If the Gardner committee was to go on year after year, such resolutions would sooner or later reach the floor of the convention. Once there, anything could happen.

## II

So the question of the continuation of the Gardner committee became the crucial business of this convention. Its report was made by Chairman Gardner, who spoke with such great excitement that at times it was impossible to follow him, although he was reading a printed document. When he finished E. D. Solomon of Jacksonville, a retired minister, immediately moved continuation of the committee. A man in civilian clothes, who identified himself as a naval chaplain who had traveled widely, supported him and warned against the poisonous effects of ecumenicalism.

Then the first of three men who boldly challenged the committee was recognized. Judson C. Jackson of Georgia declared that it was unwise to continue the committee. He recalled that once all Baptists were in one body, and that body divided because some of its members insisted on making pronouncements which drove the southern delegates out. He said the Gardner committee's activities are tending to divide the convention, that its practice of "handing down encyclicals" violates the sovereignty of the local churches. He declared that the committee, contrary to representations by its chairman, was itself divided.

Chairman Gardner, who had made several attempts to recover the floor, now succeeded and called for members of his committee to come to the platform as proof they were not divided. Then Wade Hampton Bryant of Virginia rose slowly from his seat in the middle of the auditorium, which at that time contained around 10,000 Baptists, advanced to the microphone and said: "This committee member dissents." He criticized the "survey" as inaccurate and incomplete, and said the recommendations which followed the committee's report were tacked on by the chairman after the report had been circulated. The audience applauded his quiet statement, whereupon Chairman Gardner leaped to the microphone to charge that "Bryant said he would go with the committee all the way."

Excitement mounted as the third man reached the microphone, which may explain why President J. D. Grey's identification of the speaker to the convention was unintelligible at the near-by press table. But Walter Pope Binns of Missouri is widely known, and widely influential. When he charged that the committee had gone "very far afield from the purpose for which it was set up," he was listened to. He objected to continuation of the committee

year after year and "submitting to it all sorts of questions from the floor of the convention." By this time the order of the day, which had been postponed once, had come up, and the matter was dropped until the evening session.

All afternoon the lobbies of the hotels and the corridors of the convention hall hummed with argument. Toward evening the rumor began to spread that everything had been arranged. The rumor was borne out. When the matter came to the floor that evening, aged E. D. Solomon rose, withdrew his motion for continuance and said the last thing he wanted to do was to end his 55-year ministry by causing a commotion. Dr. Gardner, now all smiles, his tension of the morning gone, rose and concurred, saying the work of his committee was finished. He said that maybe it had made some mistakes, but if so it was because it loved the Southern Baptist Convention and wanted only that all should believe alike, all work alike, all pray together. Against a scattering of "No" votes the convention adopted the committee's recommendations, which urged convention agencies to teach "the dangers of interdenominationalism and nondenominationalism" and to magnify "the scriptural authoritative position of local, sovereign, New Testament churches, defined in the constitution of the Southern Baptist Convention as 'regular Baptist churches' in administering the church ordinances."

III

Immediately following this President Grey launched into the most scathing denunciation of the press this reporter has listened to from any churchman in a similar position. He started by saying he was sorry the press was disappointed that the convention had not split over the Gardner report. He asserted that the Southern Baptist Convention is the "finest example of the purest democracy on God's green earth" and that what they had just seen was an example of that democracy. This morning in the convention President Grey said he wanted to be fair, that he feared his remarks of last night were misunderstood, that he was really talking about "certain religious publications we have in the south who have been hoping we would split."

The question persisted: What had happened to change the tense determination on the part of Gardner and others that his committee should be continued? The answer always comes around to the fact that three men—Jackson, Bryant and Binns—mustered the courage to stand on their feet and issue their own declaration of conscience against thought control, regimentation and ecclesiastical power politics. Until they raised their banner, the religious liberty for which some Baptists have suffered greatly had become a slogan largely emptied of meaning. But when they lifted their standard, freedom of soul came to new birth. Men and women who value and mean to exercise Christian liberty rallied around, and the regimenters, whose only desire was that people believe alike, etc., knew their game was up, at least for the moment.

The last item of business, after the convention learned that 12,928 messengers had registered, was an invitation from the department of international justice and good will of the National Council of Churches to have the convention authorize its president to appoint five delegates to attend a study conference on the church and world order, to be held in Cleveland next October. President Grey suggested to the convention that his successor, James Wilson Storer of Tulsa, Oklahoma, "be requested to send a letter in reply respectfully declining." Without discussion his suggestion was adopted. This reporter was told by the chairman of the committee on resolutions that no invitation for Southern Baptist representation in the 1954 Evanston Assembly of the World Council of Churches had reached him. The 1954 Southern Baptist convention will meet in St. Louis. H.E.F.

# Is There a Doctor in the House?

EDITOR THE CHRISTIAN CENTURY:

SIR: The well known question above has often been repeated in anxious tones from the stage of theater and concert hall. We deeply regret to report that a frequent, all too frequent, answer to that question today is, "No, the doctor is in the office."

Perhaps we are suffering from an inflamed case of nostalgia. But even so, we do sing fervently and often, "Backward, turn backward, O Time, in your flight," to the good old days when, if you were sick, you could send for the doctor and have him come to the house. Yes, that is what we said, come to the *house!* There *was* a doctor in the house back in the Golden Age. Now, when you are sick, you usually have to hobble down to the doctor's office and wait for an hour and a half and read the *National Geographic Magazine* for June 1941.

Of course, we know that the fine breed of Noble Romans of the medical profession is not extinct. There is still a shining army of martyrs who will go to a house to see a patient. But with the galloping age of specialization, more and more the best you get is a cordial, "Come down to the office." Your wife calls up excitedly: "George has a fever of 105 degrees and cannot breathe, and in addition to that he has just fallen down the cellar stairs and broken both his legs. Can you come over?" The reply comes in dulcet tones, "Have him come down to the office tomorrow."

Thank you! Or is it Thank you?

You see, I am low in my mind. And undoubtedly unfair and ignorant. But I'm getting nervous. I note that the G.A.R. is reduced to a total strength of one man, or is it two? I am afraid that the time may come when the Grand Army of Family Physicians will be reduced to one doctor, a quaint survival who will, on request, go out to the barn and hitch up the car and come out to see you in your *house.*

And think what the kids are missing in the way of a liberal education! Is there any reader old enough to remember the excitement of having a doctor in the house, with the deep mysteries of the black bag, and the reassurance that all the little bottles of pills gave to everyone, and the acquaintance and friendship which laid the foundation of the doctor's knowledge of each member of the family as an individual person, and not merely as an impersonal assemblage of symptoms?

Yours, SIMEON STYLITES.

# Problems of Peace

By Vera Micheles Dean

LET'S FACE IT. Peace is far more difficult than war. All peoples, in their rational moments, prefer peace to war. As President Dwight D. Eisenhower eloquently put it in his address to the American Society of Newspaper Editors in Washington on April 16, we would much rather build thirty schools than one heavy bomber, raise half a million bushels of wheat than pay the cost of one fighter plane, create homes for eight thousand people rather than one destroyer.

In short, as has been true of other nations throughout the ages, we would welcome the opportunity to beat our swords (or atomic weapons) into plowshares. So, presumably, would the people of Russia and China. So, probably, the people of Germany and Japan also felt on the eve of World War II—and many of them feel that way today, and for that reason oppose rearmament. Yet war goes on. And so far no nation has felt it could take the risk of disarming for fear that it would be overwhelmed by armed opponents, actual or potential.

### *Structure and Faith Lacking*

It is not lack of a will to peace that stands in the way of a settlement today, any more than it was in past conflicts between nations. The way is blocked by two principal obstacles: profound divergences as to the possible conditions of peace; and mutual mistrust between the West and the U.S.S.R., nurtured by decades of hostility and disillusionment on both sides.

Nothing is easier today in the United States than to draw up a catalogue of accusations against Russia and communism. The Kremlin has been doing just that against the West in general, and the United States in particular, during a prolonged and bitter "hate" campaign. A dictatorship, however, unlike a democracy in which the government must mold its policy to the people's will, can turn propaganda campaigns on and off like a faucet, as the Soviet government did in August 1939 when, after years of denouncing the Hitler regime, it decided to come to terms with nazi Germany.

### *Limitations of Determinism*

The "peace offensive" launched immediately after Stalin's death by the triumvirate of Malenkov, Beria and Molotov, but already foreshadowed in the statement of the late Soviet dictator to the nineteenth Communist party congress last October, may mark a turning point as significant as the moves that preceded the conclusion of the nazi-Soviet pact. Many Americans understandably ask whether this "peace offensive" is genuine or phony; whether it represents merely a tactical move to win a breathing-space for the new Russian regime, or a fundamental change of course by Russia's new pilots.

No one outside the secret councils of the Kremlin can honestly answer these questions. Even if we accept the least promising assumption—that the "peace offensive" is merely a tactical move—this would still give the West an opportunity to rethink its policy, tighten its ranks and sharpen its own objectives instead of leaving the initiative to the Soviet leaders, as has often been done in the past. For it must be hoped that, in our efforts to resist the historical determinism of the Marxists, we shall not succumb to a determinism of our own and allow ourselves to be hypnotized into believing that anything the Russians decide to do they will, sooner or later, succeed in accomplishing. The experience of over thirty years of Soviet rule has amply demonstrated that the men of the Kremlin are no more infallible than those of the White House or Downing Street or the Quai d'Orsay, and that the vaunted, or feared, "monolithic" character of the regime is a myth.

Whatever may be the ultimate purposes of Stalin's successors, one thing may be said with some assurance: that even if the Communists should vanish tomorrow, Russia as a nation, under a government not affected by Communist ideology, would regard certain conditions as essential for its security in a peace settlement with the West. Instead of wasting our energies on a guessing game as to what Malenkov is planning to do, we might usefully concentrate our attention on the basic problems of peace that confront the United States, as the acknowledged leader of the non-Communist world, in dealing with the U.S.S.R., which for the time being at least is associated with Communist China.

### *No Dictated Peace*

The first thing we shall have to face is that in any negotiations we may have with Moscow we shall not be dictating terms, as we did in the case of Germany and Japan, to a defeated enemy ready for unconditional surrender. Neither side in the cold war has succeeded in achieving total victory. Peace, if and when it comes, will be a peace resulting from a military stalemate. This means that we cannot expect Russia or China to relinquish its political, economic and social institutions under external pressure, any more than they can expect us to relinquish our way of life. It is in this setting that both sides will have to weigh the possibilities of what Soviet spokesmen refer to as the "peaceful co-existence" of capitalism and communism.

President Eisenhower recognized this when he said on April 16 that "any nation's right to a form of government and an economic system of its own is inalienable." He added, as a corollary, that "any nation's attempt to dictate to other nations their form of government is indefensible." This is an issue on which we can legitimately challenge Soviet domination in eastern Europe and such efforts as China may make to impose its rule on the peoples of southeast Asia. But there are two sides to this issue. For then Russia and China will be in a position to insist that Western nations which still maintain their control over colonial territories in Asia and Africa should abandon such control. The commendable contention that no nation should dictate governmental forms to other nations might prove a boomerang for France in Indo-China and North Africa, and for the British in Malaya and Kenya.

The chief difficulty, for us, of debating the question of governments imposed by other nations is that we have yet to discover a device as effective as that developed by Russia, and now by China: the device of using native rebels to bring about the downfall of existing regimes, as in the case of Ho Chi-minh in Indo-China. If we are to have comparable successes, we must find, train and stubbornly support elements in all countries that are genuinely dedicated to the Western type of democracy. A peace settlement cannot assure us such successes, or safeguard us from the further spread of communism in areas where the explosive compound of nationalism and poverty is working to shatter unstable and often obsolete political and economic structures.

Nor will a peace settlement protect us from the impact of Communist ideas in this country, any more than it could protect Russia from the impact of Western ideas. The only protection we can find is not in a peace treaty with the U.S.S.R. demarcating spheres of ideological influence whose boundaries are invisible and indefensible, but in a determined struggle against those forces in our own midst which, on the plea of combating communism, threaten to destroy the foundations of our democracy.

### *Four Paramount Issues*

A peace settlement, then, must keep close to the concrete issues of strategic, political and economic assets and liabilities as seen by both sides. Among these issues four are of paramount importance, and have been for close to a century. They are Germany, eastern Europe, the Far East, and world trade.

Until 1945, both the West and the U.S.S.R. had cause to fear Germany. This fear has vanished only in the United States, which, in its preoccupation with the threat of Russia and communism, is ready to forget the horrors of nazi gas-chambers and the brutalities of nazi conquests and to rearm the Germans unilaterally if the European Defense Community treaty should fail to be ratified. Russia, invaded and devastated by the Germans in two world wars, would under any kind of government want to make sure that this will not happen again. It has already taken one important step to avert danger from the West. By creating a heavy industry at a tremendous cost in human suffering and deprivation, the Soviet government has made it possible for Russia to put up a defense against Germany, the principal industrial nation on the Continent, which would not have been feasible for a primarily agrarian society.

However, the prospect that the Germans, who have staged a miraculous recovery, might now obtain the military assistance of the United States creates a new security problem for Moscow. The Soviet government may be expected to do everything in its power to prevent the integration of West Germany into the orbit of the Atlantic community, including acceptance of free elections for German unification and, ultimately, even the return of the Oder-Neisse lands taken from Germany by Poland in 1945.

The United States cannot oppose the reunification of the German nation if it is desired by a majority of the German people. What we shall have to do is to devise some arrangement that would provide for the defense of a united German state when the Russians withdraw from East Germany and thus make it necessary for us to withdraw the five divisions we now have on the territory of the Bonn republic. Will either NATO or EDC, both of which were planned on the assumption that Germany would remain divided, survive the end of the cold war in their present form? Or would they be more efficacious if they were integrated, along with German troops, into the framework of the United Nations, as has been done with the U.N. force fighting in Korea?

### *The Future of Eastern Europe*

Americans are understandably concerned about the subjugation of eastern Europe to Russia, and many among us are urging the "liberation" of that area, usually without specifying the means by which it might be achieved. President Eisenhower spoke on April 16 of "full independence" for eastern Europe—a phrase that reminds one of Woodrow Wilson's pledge of "self-determination," which facilitated the breakup of the Austro-Hungarian empire. It is difficult to believe that any Russian government would surrender the possibility of exercising influence over eastern Europe, a historic no man's land between Teutons and Russians, unless it has firm assurances that a revived and perhaps remilitarized Germany will not use the area as a jumping-off place for a new attack on Russian territory. The small nations of eastern Europe can hardly expect to enjoy full independence, either political or economic, as long as their only choice is between pressure by Germany and by Russia. Nor can they hope, as sad experience has proved, to find protection in a Danubian or Balkan federation. If these nations are to enjoy an independent existence they will have to be accorded, at least during a transition period, some form of international protection, preferably under the aegis of the United Nations.

### *Korea Only a Part of Asian Issue*

In the Far East our attention is now naturally, and agonizingly, concentrated on Korea. President Eisenhower, however, has recognized that Korea must be viewed in the larger framework of Asia, and on April 16 he said that "we seek, throughout Asia as throughout the world, a peace that is true and total." A "total" peace in the Far East, obviously, could not be confined to a political settlement in Korea, whether or not we accept division of that hapless country at the 38th parallel.

Korea is but a facet of the Far Eastern picture. Neither Russia nor China, both of which were attacked by Japan at the turn of this century, before Lenin, Stalin and Mao Tse-tung had been heard of, can be expected to acquiesce in a Korean settlement which does not cover such issues as the future of Formosa, the role of Chiang Kai-shek (are there to be two Chinas or one?), the rearmament of Japan, Japan's potential trade with mainland China, and the admission of Peiping to the United Nations. All these issues raise domestically dangerous problems for the Eisenhower administration, as they did for Truman and Acheson—and for that reason, among others, Soviet spokesmen will continue to hammer at them, as they have already done in the *Pravda* editorial of April 25 commenting on the President's speech.

Nor will the Russians miss any opportunity to emphasize the economic problems that threaten to drive a wedge into the Western coalition. By an unfortunate coincidence,

the Kremlin is hinting at prospects of lucrative trade for the industrial nations of western Europe not only with Russia and its satellites but also with Communist China, at the very moment when a recrudescence of protectionist sentiment here threatens to undermine the President's intention to liberalize our import policy. American refusal to create wider opportunities here for sales by our western European allies and American reluctance to consider the stabilization of sharply declining raw material prices, which adversely affect the raw material producing nations of Latin America, Asia and the Middle East, would constitute a significant victory for Russia. While Germany, eastern Europe and the Far East present problems we cannot solve unilaterally, it is within our power to act on problems of world trade over which, in our new role of the most powerful trading nation in the world, we exercise an influence that could spell stability or disaster to our friends, actual or potential.

President Eisenhower held out the heartwarming hope that, if world tensions could be relaxed to the point where disarmament (he presumably meant arms reduction rather than complete scrapping of armaments) becomes possible, the United States would propose that all nations devote "a substantial percentage of any savings achieved by real disarmament to a fund for world aid and reconstruction." This hope need not be illusory, if we are willing to see the world as it is.

We must be willing to recognize that communism has capitalized on, but has not created, the long-run political, economic, social, racial and other maladjustments of the world, from China to South Africa; that the process of change which has convulsed the 20th century would go on even if the Kremlin were atomized tomorrow; that neither the United States nor the U.S.S.R., the two superpowers, is capable of determining alone the destinies of the globe; that while the Russians have a great responsibility for the success of any peace settlement, notably in eastern Europe and in Korea, we too have many tasks to perform if peace is to prove more than an uneasy interlude between wars; and that our strongest safeguard lies in unswerving and ever increasing cooperation with other peoples through the United Nations and in unremitting efforts to keep alive and undimmed here the flame of democratic freedoms, which, like an Olympic runner, the United States could ultimately pass on to other nations that want to join in the race.

# Meals for Millions

By Michael Costello

WHEN Clifford Clinton was a small boy in China he saw men, women and children in a famine district eat bark and grass, bugs and worms—and he saw them die of starvation. Then and there he told his missionary parents that when he grew up he'd keep such frightful things from happening.

Today, at 52, he proudly points to the fact that in the past seven years a nonprofit foundation that he organized and directs has served 24 million meals to hungry people all over the world. They are good, nutritious meals and they cost only three cents each. What's more, they are composed chiefly of food by-products. Several million persons a day could eat them without making a dent in the world's food supply. The foundation, called Meals for Millions, has shipped its life-saving product to more than 50 nations.

Clinton makes his living running two cafeterias in Los Angeles. He attacks the hunger problem with an evangelist's zeal, a miser's resentment over a single wasted crust of bread, and a circus press agent's flamboyance. His father and mother were Salvation Army captains before they went to China. The Salvation Army upbringing is still manifest in their son. He practices what he preaches.

When the depression of the early 1930s brought hunger to Los Angeles, Clinton went into action while officials were still conferring. Less than ten years earlier he had put his life savings of $2,000 into a cafeteria and had profited greatly. Now he decided to use his money to help feed the less fortunate. With considerable fanfare, he advertised that anyone who needed food was welcome at his restaurant. His price was one cent for a simple, nourishing meal —which would make it a business transaction, not charity. So many thousands came that Clinton set up tables in the basement, and the line-up outside and around the block became a traffic problem.

In less than six months he served nearly a million bowls of good stout soup and day-old bread to break into it, at a penny a bowl. He bulldozed bakers and market operators into giving him rock-bottom prices, and persuaded them to donate some food so that they could realize the "joy of sharing" in the project. But every meal cost Clinton a little money. He saw his bankroll vanishing.

Also, he felt that a bowl of soup, though it might hold body and soul together, could not be satisfying over a long period. So he evolved a five-cent meal—soup, meat, potatoes, a green vegetable, a pudding for dessert—and announced in tuba tones that any individual or organization wanting to share in this scheme was welcome to contribute. Several hundred did. Others bought thousands of rolls of meal tickets worth a nickel each, which they distributed to the needy. Clinton carried on this operation until the federal government had its relief program rolling.

The man back of Meals for Millions believes that it is not enough merely to feed one's fellow man, that bread given without trust and understanding is bitter bread. He never locked the big house he lived in when his children were small, is proud of the fact that he never was robbed. Anyone who knocked at his door with a plausible hard-luck story got bed and breakfast. Often many breakfasts.

"You never knew what to expect when you came down

in the morning," one woman who lived at the Clinton home remembers. "There were blonde babes who had gone broke trying to crash Hollywood and there were tired old preachers. And unwanted children and hungry men with long beards. They spoke all kinds of languages and came in all kinds of colors."

"Not one of them ever took advantage of me," Clinton says, "and I met some very fine people."

### *A Scientific Formula*

When famine followed World War II across Europe and Asia, Clinton rededicated himself to finding a solution for the worldwide starvation problem. In 1944 he went to the California Institute of Technology and asked which member of the staff "knew something about nutrition." School authorities introduced him to Dr. Henry Borsook, a biochemist on the faculty. Clinton put up $5,000 to be spent in a search for an inexpensive food with proper nutritional values, easily obtained, easily shipped, easily stored for long periods, easily cooked, and acceptable to any religious or racial segment of the world's population. Borsook went to work.

Soy beans, Borsook knew, are the best cheap protein growing in quantity on all continents. The world's annual crop is around 600 million bushels. He knew also that in this country millions of bushels of beans were being pressed for margarine fats and cooking oils, but that the solid matter, or grits, was mostly wasted.

One ounce of soy grits, with their low fat content, contains as much protein as two ounces of lean meat or nearly two cups of whole milk. Taking this cheap by-product as his base, Borsook came up with a formula which with only minor changes is still used today—approximately 90 per cent soy grits, with minerals and vitamins (except unstable C) added. It cooks in ten minutes. Boiled in water, it produces soup. Mixed with a little wheat flour or cornmeal, it can be baked into bread. Added to other foods poor in nutrition, it fortifies them and stretches their value. Three servings of about two ounces each supply all daily protein needs. Three cents pays for one meal with the nutritive value of a quarter pound of beef, a baked potato, a dish of green peas and a glass of milk.

### *How Distribute?*

Clinton immediately named it "multipurpose food." It has a good flavor of its own and when added to fish, meat or cabbage it assumes those tastes. It is not intended to replace the ordinary American meal. It is to be blended with other foods when they are available, eaten by itself when they are not. It is chewy and has eye appeal. Added to thin potato-peel soup in Germany, it makes that soup into a satisfying dish. Added to tortilla batter in Mexico, it helps a man do a hard day's work.

With Borsook's formula in hand, Clinton visited several southern California soy-bean processors and they agreed to make the product in three types: one with seasoning for soups and stews, one unseasoned for batters and sweetened dishes, the third with nonfat milk solids for babies and invalids. The processors also agreed to package it for shipment.

All Clinton now lacked was a way to distribute the food where it would do the most good. Welfare agencies were skeptical. Then in 1945 the *Reader's Digest* announced the success of Borsook's experiments and predicted that here was a weapon which, properly distributed, could help eradicate famine. Readers deluged Clinton with letters asking how they could help. He suggested that they send in contributions and indicate what church or charity should receive the food for distribution. It was then that he formed his nonprofit foundation to handle the funds which began to roll in.

This foundation acts only as a clearinghouse. It collects the cash, sends shipping instructions to soy-bean processors who make and package the formula, and beats the drum to invite donations and spread information about multipurpose food. Thus it needs only a small staff and holds its overhead to an astounding minimum.

Clinton donates office space on the top floor of one of his fantastic Los Angeles cafeteria buildings. One passes through a dim, "landscaped" dining room with waterfalls, pools, grottoes, singing birds and organ music, along the serving counters, up innumerable stairs, through a bakery and a carpenter shop, and finally arrives panting from exertion in a small, dingy, cluttered room.

### *Used Wherever Men Hunger*

To this dowdy office come orders from individuals, churches, social agencies and governments, with shipping instructions and money enclosed. The processing of these orders and other decisions concerning the foundation are handled by a small staff headed by a bouncy, enthusiastic woman named Florence Rose. One morning recently a reporter prowling through the office asked Miss Rose how much cash the foundation had on hand to meet an emergency. She consulted the bookkeeper, who brought an adding-machine tab. "At this moment we have $254.16," she said. "Hungry people can't wait. So we order the food shipments the minute the checks arrive."

Sometimes not enough money arrives on Friday for the weekly payroll, and the workers postpone their pay day. "About 80 per cent of the people in the world either are hungry or have insufficient food," Miss Rose points out. "So we get along nicely for a few days when we have to wait for our pay."

Four million multipurpose meals have gone to India, 3 million each to China and Japan, 2 million each to Germany and Korea, 1 million to France. A quarter-million people in the Philippines, a third of a million in Lebanon, several hundred thousand in Austria and Greece have been saved from hunger by a multipurpose meal.

Shipments have gone to leper colonies in the Far East, to migrant labor camps in California and Arizona, to the Vatican for distribution to Italian poor, to the Eskimos in northern Alaska, to Navajo and Hopi Indians on their reservations. The Los Angeles jail is using the powder to fortify inmates' meals. A few American schools have introduced it into school lunches, although the federal government will not reimburse them for it because it is not on the food list specified by law.

Some welfare agencies have turned a cold shoulder to the Clinton plan. The Red Cross has used only a little of the food. CARE does not include it in relief packages. The army has bought but a small amount for civilian feeding in critical overseas areas. Quaker service committees, on

the other hand, have purchased 5 million meals and distributed them chiefly in Austria, Germany, India and Japan. The Church of the Brethren, the Mormons, the Congregationalists, Baptists, Christian Scientists, Mennonites, several Jewish groups, Lutherans, Methodists, Seventh-Day Adventists and more than 50 other denominations are fighting hunger around the world with the three-cent meals. The largest user is the Roman Catholic Church.

But Clifford Clinton will not be satisfied until every hungry man, woman and child anywhere on earth is properly fed. He knows that existing U. S. plants for processing soy-bean grits could produce 70 million meals a month and consume only one-tenth of the annual crop. This son of the Salvation Army will beat the drum and toot his brassy horn until the walls of indifference to hunger come tumbling down.

# Can the Church Stand a Probe?

By Sherwood Eliot Wirt

THE ISSUE of investigating the churches and the clergy for possible disloyalty to the country has recently been brought close to our California parish by the appearance in the Bay area press of inflammatory statements by a neighboring preacher. Among other things, he urges the probing of Chicago, Union and Yale seminaries as potential seats of Communist teaching. Coming on top of similar requests for investigation of the translators of the Revised Standard Version of the Bible, and the proposals of Congressman Velde for an inquiry into Communist infiltration into the churches, the attack started my thinking in a new direction.

For the first time I asked myself, as a Presbyterian minister, these questions: (1) Would I object to a loyalty screening? (2) Do I know any Communists among the clergy? (3) Do I consider any of the institutions, translators or other church persons currently under criticism disloyal to our country? In all fairness I had to answer all three questions in the negative. The only reason why I would object to a loyalty test, if my government thought the emergency sufficient to call for one, would be that the persons administering the test were discourteous or that I believed that my profession was being singled out unfairly. The only Communist—and not necessarily a party-member Communist—in clerical ranks that I know of is Hewlett Johnson, the "Red Dean" of Canterbury.

### *Who Wants an Investigation?*

After replying to the third question, however, I find that this is not the end of the matter. A fourth question simply insists on being asked, whether it belongs here or not: Do Christian ministers have the right *as ministers* to call for the investigation of other Christians as to their patriotism and loyalty?

The vocation of the Christian minister, as I conceive it, is to follow the example of St. Andrew and to bring people to Jesus Christ; and having brought them, to be a shepherd to them. His two primary concerns are evangelism and stewardship. In fact, as a pastor and preacher he has no other functions. He has a right to claim to be a spokesman for God because he is an interpreter of God's word. But he has not been called to pose as a spokesman for the body of the church, the laity. Neither has he been appointed watchdog over the community's morals or politics. Normally speaking, there are agencies of church and state better qualified than the local preacher to do these things. When these agencies break down, it is time for Amos to leave his flock and descend into Bethel. But let the minister pray and study well before he goes; for there is still the flock to be tended. The shepherd's task is fairly circumscribed, scripturally and practically, if he takes his work seriously.

Therefore the minister who offhand proposes loyalty screening of other ministers of Jesus Christ is off limits. He is dealing with matters outside his purview either as a shepherd or as a prophet of God.

But how about the minister as a citizen? Are we not all expected as citizens to have a proper concern for social order? Is not the minister within his proper sphere in calling attention to danger to the public weal? Definitely he is; and so we must examine his charges on the basis of good citizenship.

### *What Is Their Purpose?*

The first thing to be noticed is that in these recent charges the Communist party, which we assume to be a danger to social order as we conceive it, is not under attack. What is under attack? The church! And is it good citizenship to attack the church? Well, it could be, if the church is really communistic. Let us see.

In considerable part, the demand for investigation of the churches and the clergy comes from representatives of sect groups. And what is the nature of the charges these groups are hurling against church people, seminaries, translators *et al.*? They are not political charges at all. I do not mean that they are not real; they are very real indeed. But the cry of "Communism!" is a disguise contrived for the benefit of innocent congressional investigators and the public to conceal a theological attack on persons and institutions whose biblical views are at variance with those of the attackers. To put their attitude into the form of a syllogism: The theological ideas of certain persons and institutions are evil; communism is evil; therefore these persons and institutions must be communist. One does not have to agree with all the theological ideas under fire to find this kind of reasoning unacceptable.

There is still another question that is in the back of everyone's mind as he reads the headlines these days: How would the church survive an honest investigation for possible communist influence by, say, the FBI? My surmise is that the church is far better conditioned today to undergo

such a probe than it was twenty or even ten years ago. When I was in seminary, a decade ago, there were "extras" in its range of interests which attracted the attention of young Marxists. I know that was the case because for a brief period I shared a room with one of them who attended seminary classes by day and Communist cell meetings by night.

Today this climate has greatly changed. A corrective theological influence has been at work. Some may think that the church has no attraction for young Communists because it has repudiated the cruelties of the Kremlin. But the fact is that the church, including the Bible translators, the seminaries and the great classical denominations, has been rediscovering the eternal dimensions of the Bible. Many ministers will share my conviction that God is more real to American worshipers today than he has been in years. There is a great interest among church members in prayer, in Bible study, and in stewardship.

Furthermore, in many conservative denominations a humanizing influence has been increasingly at work. If the liberal churches are more aware of God, the conservatives are more aware of man—more conscious of the sins of segregation, more concerned for the victims of economic injustice. The extremists are always with us, of course, but they do not hide the truth that the church today, under the guidance of the Holy Spirit, is healthier than ever.

All things considered, the church of Christ in America has little to fear from any investigation, even should it come, which is unlikely. Rather it has a great opportunity for a witness, probe or no probe.

# *BOOKS*

## Facts without Argument

PRIMER ON ROMAN CATHOLICISM FOR PROTESTANTS, AN APPRAISAL OF THE BASIC DIFFERENCES BETWEEN THE ROMAN CATHOLIC CHURCH AND PROTESTANTISM. *By Stanley I. Stuber. Association Press, $2.50.*

THE outstanding merit of Dr. Stuber's book is that it gives a fair, clear and dispassionate exposition of the Roman Catholic position, largely in quotations from reliable Roman Catholic sources and amply documented by specific references to such sources when direct quotation is not employed. Perhaps this commendation might more appropriately, and more convincingly, come from a Roman Catholic reviewer; but I shall be greatly surprised, and disappointed, if such a reviewer does not say, "Yes, that is exactly what we believe and why we believe it." This hypothetical Roman Catholic reviewer will of course observe that the exposition is not couched in terms which imply or assert that the beliefs expounded are true; but he ought to note with appreciation that neither does its tone imply that they are false, and that the exposition of the contrasting Protestant views is equally neutral.

One knows, of course, which side the author is on; but one knows it rather by knowing, on evidence external to the text, that he is an eminent Baptist who has long occupied positions of responsibility in connection with his own denomination and with the World Council of Churches. In the present work, his assignment is to state both sides of the case, not to decide it, or even to argue it. His role is not that of judge or jury or advocate, but simply that of expert witness.

The noncontroversial tone of Dr. Stuber's book will commend it to readers who realize that religious truths cannot be best apprehended in an atmosphere of conflict. Though platform debates on religion have (happily) gone out of fashion, there is nevertheless a continuing and irrepressible debate between Roman Catholicism and Protestantism. The debaters seldom meet each other face to face, or on even terms in the columns of the same paper or the pages of the same book, but the amenities of Christian culture and the cultivation of the spirit of "brotherhood" and "tolerance" cannot put an end to what is essentially a debate. The issues are real, and they are important. Roman Catholics assert as essentials of the Christian faith some things which Protestants deny. Protestants assert as essentials of the faith and liberty of the Christian man some things which Roman Catholics deny. Each group believes that it is its duty to make its view prevail, not for the sake of winning a partisan victory but to uplift and enrich the lives of men, to save their souls, and to Christianize society. This means that each party must define its own position, state the reasons for believing that it is right and, on suitable occasions, tell why it thinks the opposite position is wrong. To do this is, essentially, to carry on a debate.

Dr. Stuber does not conduct such a debate in the pages of his book, but he performs a function which is indispensable to it. One condition of fair and honest debating is that each party shall be able to state the other's position accurately and objectively, with no prejudicial "slanting" or argument between the lines. The issues cannot be profitably discussed unless they are clearly understood. Victory by distortion would be as despicable and, in the long run, as fruitless as victory by compulsion and intimidation has always been.

By the side of each section of exposition of Roman Catholic doctrine and practice, Dr. Stuber places a contrasting statement of the Protestant position on the same topic. Since this is professedly "a primer on Roman Catholicism," rather than on Protestantism, he is logical as well as generous in allotting more space to the presentation of the Roman Catholic case than to the Protestant position. In most sections the ratio is about two to one; in some it is three to one. This inevitably leads to some oversimplification of the Protestant positions. There is no adequate recognition of the wide variety of views that enter into the totality of Protestant thought. In general, the author tends to equate the Protestant position with 16th century Lutheran and Reformed doctrine. For example, on "The Meaning of Heaven and Hell," he says: "The Protestant and Roman Catholic conceptions of heaven and hell agree in general." Stating the Protestant view of the Bible as the "all-sufficient rule of faith and life," he confidently quotes the old rendering of II Tim. 3:16, "All Scripture *is* given by inspiration of God," which has been abandoned in every modern version, and proceeds on the apparent assumption that *pasa graphe* in that passage means the entire contents of the Old and New Testament canon. John 17:17, "Thy word is truth," is cited in support of what is presented as the Protestant teaching that "the Bible is truly the Word of God." However, it should be noted that the bibliography attached to this same section cites, as authorities for Protestant views of the Bible, books by Fosdick, Harlan Creelman, S. R. Driver, Edgar Goodspeed, James H. Nichols—and even by me.

Stuber's book will be of immense value to anyone who wants to get at the facts about Roman Catholic teaching, without arguments pro or con, without heat or prejudice—just the solid facts, clearly and amply and accurately documented.

W. E. GARRISON.

## Books in Brief

THE UNIVERSE AND DR. EINSTEIN. *By Lincoln Barnett. New American Library, 35 cents.* New "Mentor books" continue to come from the publisher in rapid succession. Every one of them is a surprise and a stimulus to intelligent readers. They are, as everyone knows, reprints in convenient pocket form and at a price which makes the cost negligible. Here, for example, is as much about Einstein's theory as any, except a very few, will be able to understand. Those who understand this much will per-

haps be better prepared to get the meaning of the very recent announcements concerning his new and comprehensive formula. Other recent Mentor books are: *On Understanding Science,* by James B. Conant; a guide to the world's best books entitled *Good Reading; American Diplomacy 1900-1950,* by George F. Kennan; *Out of My Life and Thought,* by Albert Schweitzer; and *What to Listen for in Music,* by Aaron Copeland.

BACKGROUNDS OF AMERICAN LITERARY THOUGHT. *By Roy W. Horton and Herbert W. Edwards. Appleton-Century-Crofts, $3.00.* The special field of interest of these authors is American literature. The impetus for writing this book was the realization that the men who produce a country's great literature do not live and write in a vacuum, but are conditioned by the intellectual and cultural climate of their time. The problem, then, was to give an account of the factors which constituted the environment in which the creators of our literature worked. Beginning, therefore, with the Protestant Reformation and Puritanism, both European and American, and the influence of the Enlightenment in the colonies, they proceed to the consideration of the political, philosophical, religious, economic, geographical and social factors which determined the dominant moods and motives of successive periods of American history. Since this is a book of moderate size on a very large subject, the treatment is not exhaustive and many details are omitted, but the generalizations are for the most part sound. The very compactness of the picture is a merit, from one point of view, for it prevents the main currents of the movement from being obscured by a multiplicity of incidents and episodes. As the story proceeds, the authors show how representative literary works of each period reflect the social and cultural ideas of their time.

THE RIGHT WAY TO SPEAK IN PUBLIC. *By A. G. Mears. Emerson Books, $2.00.* Taking nothing for granted, Mr. Mears gives elementary guidance for the beginner in public speaking, as well as some pertinent instructions for those who already have a good deal of experience. Subject matter, organization and delivery all come within the scope of his treatment. It may be that there is more than one "right way" to speak in public, but there are certainly many wrong ways the avoidance of which will be easier for those who read and heed these sound suggestions.

W.E.G.

# *CORRESPONDENCE*

## The Way to Glow

SIR: The need for the "glow" is well described in S. M. Shoemaker's "Where Goes the 'Glow'?" (April 29), but it seems to me that he believes it will come only by the generalities of not running around doing practical work and by personal interest on the part of some professor.

He does, I must state in all fairness, indicate that the Word has something to do with it. Let's not kid ourselves. It has everything to do with it. The Word must be read daily in personal devotions, "chewed" as it were, mulled over, and digested in and through the experience of a man. This is primary. Everything else must grow from it. We may in early spiritual experience grow "into" the need for the Word, but once we are spiritually mature the Word is the guide, the sustainer, and the source of the glow of faith.

Rejected must be all views which give to daily Bible reading the view, "Yes, daily Bible reading is one of the ways." It is not one of the ways. It is *the* way, the primary way, and all other spiritual activities are subordinated to it. All of life is to be subordinated to it. GEORGE N. THOMPSON.

Atonement Lutheran Church,
Oneonta, N. Y.

## He's Shocked

SIR: Dean Webber writes, "I believe that if the seminaries were honestly to compare their students with those in other professional schools, they would be shocked by the results" (April 29). It is certainly a shocking statement. I don't believe any such thing. Not having had close contact with the schools I can only judge by their graduates. In my experience, the ministers in various communities compared very favorably as educated and cultured men with the doctors, lawyers and engineers.

It is possible that the theological seminaries, starting with inferior material, produced better results, but if so it is because theology is the most broadly educative of all the disciplines. I have known too many graduates of great universities who outside their specialty were fundamentally uneducated men, to be impressed by Dean Webber's testimony to the high caliber of the men in the other professions.

Our real trouble is that the parish ministry is the least specialized of all the professions. A medical student who lacks the manual skill to be a good surgeon has various other lines open to him. A lawyer who can't influence a jury or even write good English may make considerable success without ever appearing in court. But a parish minister in a one-man church must attempt everything. It requires of him an astonishing variety of skills. Not one man in ten thousand has all the balanced abilities the ministry really requires. Most of us get by leaning heavily on others, especially our wives, to make up our deficiencies.

Claremont, Calif. A. O. CALDWELL.

## Intelligible Preaching

SIR: The test of intelligible preaching is an emotional, intellectual and volitional response in the soul of the person in the pew who is interacting with the preacher. "Interacting with the preacher"—not with *the words* of the preacher. For he who objects that he does not understand the preacher's "big" words very likely is not reacting to the words *per se* but to a feeling that the would-be shepherd of his soul is not speaking to *his* condition.

Such feelings are unusually painful because they suggest that one is not understood—that one is ignored, if not rejected, and therefore alone. Since it is impossible to live with such pain of unworthiness, one becomes preoccupied with feelings of resentment toward the "big words" which activate one's fear of "non-being." When other worshipers join in the criticism, one's fear of unworthiness is thoroughly converted into feeling decidedly valid. Is not my critical feeling truly a case of "righteous indignation"?

The intelligible preacher exchanges the "private vocabulary" of his personal neurotic striving for selfhood (which preoccupation is a devastating rejection to the struggling sinner in the pew) for the "private vocabulary" of those whose coming to draw water at Jacob's well symbolizes their thirst for Jesus' scale of values because their experience of marriage, for instance, is hollow and self-defeating.

The preaching of both Jesus and Luccock is beamed at the conscience of human beings. (To wit this week's revelation of Simeon Stylites: "One prerequisite for the true enjoyment of doing nothing is to be . . . buried under a mountain of duties.") But the results are disturbingly different. Jesus' hearers, because they understood his message, crucified him; Luccock crowds Marquand chapel! DAVID D. EITZEN.

School of Religion,
University of Southern California.

## Norway's State Church

SIR: Your editorial "Norway Retains Parliamentary Control of State Church" (April 15) on one point might possibly be misleading. You assert that the Norwegian state "Lutheran communion has been trying for years to gain self-rule"; a movement within the "state church began [1945] calling for an end to parliamentary control." May I suggest that the Norwegian Lutheran Church has never desired to be free from dependence upon the state? State and municipal funds flow regularly into the Lutheran church in Norway, and no responsible church body is advocating an end to this. Freedom from the state has never

been asked. Maybe administrative freedom is now desired, but how can that convincingly be demanded while financial dependence is still desired? The day the privileged established Lutheran church in Norway wants freedom it can, of course, have it.

I am not an apologist for the socialist majority in the current Norwegian parliament and I do not defend its stand on the state church issue. But I am sure The Christian Century will agree that it is strangely inconsistent to demand freedom from state control while demanding, at the same time, state financial support.

LEIF KR. TOBIASSEN.
Southern Missionary College,
Collegedale, Tenn.

## Not National

SIR: The New York city news column in your April 15 issue carried a garbled version of a release from this office. It should have said: "Ambrose Hering, 'dean of inner mission workers in the United States,' was paid tribute at the annual dinner of the Lutheran Welfare Council here March 10. Dr. Hering has been executive of the council since 1937 and is completing 43 years in inner mission work." There is no such thing as a national inner mission society with local branches in this country. All such societies are local.

WILLIAM A. DUDDE.
Lutheran Welfare Council,
New York, N. Y.

## Witch-Hunting

SIR: Edwin E. Jones of Kingsburg, Calif., in the issue of April 15 suggests: (1) "This ignorant talk about 'witch hunting' [should] be stopped"; (2) "In the early days, when they hunted for witches they were hunting something that did not exist and never has." Evidently Mr. Jones has not read Margaret Murray's book *God of the Witches* (Oxford). Her extensive research seems to show conclusively that there were "witches," that there was a "witch" religion which was aggressively anti-Christian. In New England, of the 20 killed, one was evidently a "witch," the other 19 were innocent victims of the panic.

One wonders about the ratio of guilty and innocent victims today. Then it was one to 19. What is it today?

EMERSON W. HARRIS.
Hope Congregational Church,
Sturgeon Bay, Wis.

## Integrity

SIR: Charles Bell, Jr.'s, "Don't Sign With Your Fingers Crossed" (April 15) is a fine call to integrity, but its suggested solution is naive. The matter is not one of integrity at the marriage altar alone, to be solved by an easy formula. It is a matter of integrity in marriage itself. Couples who cannot solve the problems of religious difference and make a decision, even if it be a compromise on a civil ceremony, are unlikely to solve any serious problems. The time to decide is before, not after. Then the commitments required by any faith are not coercive nor humiliating, but confirmed and strengthened.

ROBERT I. KAHN.
Congregation Emanu El,
Houston, Tex.

## Repent of What?

SIR: Letters from Jon M. Lindenauer and W. I. Green (April 1) need greater definiteness in their point that war is a judgment and calls for repentance. Of just what should we repent? Of having gone to war, of having practiced evil in its conduct? Or is it our sins in general of which we should repent? If this last, in what way is the war connected with such generality? What action does the first-named writer wish us to take? And how does Mr. Green attach the war to "indifference to the last command of Jesus"?

CLARENCE H. LEE.
Palos Verdes, Calif.

## American Policy in Korea

SIR: Stewart Meacham, whose personal enmity toward Pres. Syngman Rhee is an all-consuming obsession, never misses an opportunity to vent his spleen against the Korean chief executive. Sometimes he sugarcoats his venom with "a Christian way toward peace in Korea," as in his letter published in The Christian Century April 15.

Meacham enumerates American "sins in Korea" in embracing with "Rhee as their chief and symbol, the very landowners, bureaucrats and police elements who had collaborated with and profited from the 40 years of Japanese rule. The last thing they wanted was reform, either economic or political." This created "a vacuum of loyalty between the government we sponsored and the people it controlled. Such vacuums always invite attacks." This introduction is followed by what Meacham really wants to say, viz., Rhee's regime is "morally bankrupt . . . has summarily executed both men and women, and has held the population in the iron grip of a Hitler-like force . . ."

If Stewart Meacham had more information and less conceit, more sense of fairness toward Korea and the Korean people and less personal hatred toward Syngman Rhee, he wouldn't make such asinine statements.

In the first place, the American government did not embrace the pro-Japanese landowners with "Rhee as their chief and symbol." Rhee was never pro-Japanese, as is well known among American officials. His election to the presidency was truly by the will of the Korean people, and the American government had nothing to do with it. Anyone who is interested to know something about the land reforms in Korea should read the report of the United Nations Commission for the Unification and Rehabilitation of Korea, pp. 36-37, issued on Sept. 5, 1951. This unbiased report describes how Pres. Rhee pushed through the land reform program abolishing farm tenancy and giving the land to the tiller.

Second, it was the arbitrary division of Korea between the United States and Russia in 1945 that brought about the Red invasion, not any "vacuum" which did not exist.

As to Syngman Rhee executing both men and women and holding the population in an iron grip, I need go no further than to point to the election results in Korea last August, the fairness of which was attested to by the U.N. observers as well as by American officials in Korea. Out of 7,000,000 total secret ballots cast, Rhee received 5,238,769 votes without making a speech. If Rhee were such a dictator and monster as pictured by Meacham, why are the people of Korea so loyal to him? The Koreans are not as stupid as some writers in America would like to believe.

The main issue in Korea is the unification of north and south, without which Korea can never be a nation. The Korean people have suffered more death and devastation than any other people in modern history. If peace is concluded in Korea with the nation still divided, it will be downright betrayal of the Korean people, and all the sacrifices made by the United States and Korea in the present war will have been made in vain.

HENRY C. DEYOUNG.
Colorado Springs, Colo.

## Syngman Rhee

SIR: Stewart Meacham has used your columns (April 15) to denounce Syngman Rhee, with frequent reference to Christianity and with repeated invitations for us to repent of our sins in Korea. He concludes his remarkable letter with a plea that we return all communist P.O.W.'s, whether or not they desire to return.

He denounces Pres. Rhee for opposing land reform. The actual fact is (as outlined in detail in the Sept. 5, 1951, report by the U. N. Commission on Korea) that land reform in south Korea is an accomplished fact and that practically all former tenants now own their own farms.

He attempts through a succession of pointless assertions to picture Pres. Rhee as being "pro-Japanese"—despite Dr. Rhee's lifelong struggle, first to free Korea from Japan, and now to prevent Japan from re-extending its power over Korea.

If Mr. Meacham prefers pacifism to militant resistance of communist aggression in Korea, I would not for an instant object to his right to say so. But it is most unfortunate when he tries to bolster his pacifistic appeal by meanly besmirching the name of the Korean patriot who is leading his nation in a heroic fight for freedom.

ROBERT T. OLIVER.
State College, Pa.

# NEWS of the CHRISTIAN WORLD

## Sees Secularism Made Scapegoat

**In Ayer Lectures, E. A. Ross Scores Church's Tendency to Blame It for All Modern Ills**

SYRACUSE, N. Y., May 6.—Delivering the Ayer lectures at Colgate-Rochester Divinity School's annual post-Easter convocation, Edwin Aubrey Ross, chairman of the department of religious thought at the University of Pennsylvania, challenged the tendency of the church to blame the ills of the modern world on secularism. "The church has no corner on goodness, and the secular movements no corner on badness," he said. "The church should cooperate with secular movements to learn as well as to give light and leading." Among other speakers who addressed the convocation were Dorothy Fosdick of the U.S. state department, Dean Liston Pope of Yale Divinity School, and John S. Whale, formerly president of Cheshunt College, Cambridge, England. For the second year, the annual pastors' conference sponsored by the New York state council of churches was merged with the Colgate-Rochester convocation. The relationship will be continued next year.

**Student Pastor Heads Good Will Tour**

Alfred Lee Klaer, Presbyterian student pastor at Cornell University, is leading a good will tour through Europe to the Middle East this summer. In the party are 18 students from Cornell and 6 from other universities. Six foreign students will join the group in Europe. From Rotterdam they will travel in two trucks which they will take with them on the boat. They will meet with European student groups as they drive toward Asia, studying the problems of the Balkans and the Middle East. Purpose of the project is to give the students international contacts that will provide them not only with facts but with concrete experiences. Sharing in leadership of the tour are Rev. and Mrs. William Cartmell of Watkins Glen, N. Y., and Seth C. Morrow, pastor of First Presbyterian Church, Cumberland, Md.

**CROP Sends New York Chicks to Egypt**

Some 30,000 baby chicks from New York state went by plane to Egypt as part of the Christian Rural Overseas Program's "Operation Peep-Peep." (See The Christian Century for April 1, p. 398.) In charge of the chicks was Harold E. Botsford, retired professor of poultry husbandry at Cornell University, who supervised their installation in electric brooders set up in an Egyptian palace once reserved for ex-King Farouk and his family. The chicks will be given to Egyptian farmers as part of a project to improve the quality of native strains. Many of them were contributed by Max Brender, Jewish farmer of Liberty, N. Y. At its recent annual meeting in Ithaca, the New York state CROP committee adopted as a 1953 goal soliciting of commodities worth $58,600. Ralph W. Williamson of the New York rural church institute is director of the state program.

**Restore Home of Negro Heroine**

At Auburn, N. Y., the A.M.E. Zion Church is restoring the house once occupied by Harriet Tubman, which before the Civil War was a headquarters for the "underground railway" transporting fugitive slaves to Canada. The house was dedicated last week as a shrine and as a home for the denomination's district superintendent in the area. The memory of Harriet Tubman is revered by Negroes. A plaque in the Auburn courthouse describes her as the "Moses" of her race. After her death, the property became an old people's home, but because of financial difficulties stood unused for several years. The last A.M.E. Zion General Conference voted to restore it and appointed a national committee to carry out the plan.

**New York Tightens Traffic Laws**

Gov. Thomas E. Dewey has signed three bills passed by the recent state legislature to tighten traffic laws. One requires all motorists accused of drunken driving to take a chemical test or lose their licenses; formerly, the consent of the driver was necessary before such a test could be given. Another authorizes the state motor vehicle bureau to set up a statewide system of "non-fix" traffic tickets. It is expected that a copy of each violation ticket will be filed with a state agency, and disposition of the case recorded on the filed copy. The third new law provides that no one may drive "at such a slow speed as to impede or block the normal and reasonable movement of traffic."

**And So Forth**

Twelve graduate students are taking Syracuse University school of journalism courses designed to help them learn to improve church publications and publicity. Six of the students are from foreign countries.

A campaign is in progress in Syracuse to raise $2,200,000 for a new Y.M.C.A. building and for modernizing the present Y.W.C.A. building.

Lincoln D. Kelsey of Ithaca, professor in the state college of agriculture's extension service, leaves this month for Iran to spend three months setting up an agricultural extension service under the Point Four program. Mrs. Kelsey, widely known as author of religious books for children, will accompany him.

Onondaga county's police department and children's court records reveal that the rate of juvenile delinquency in that county dropped 15 per cent in 1952.

At the meeting of the state council for early childhood education at Binghamton, L. Thomas Hopkins, professor of education at Columbia University, told 1,200 educators that current teaching methods prevent children from developing more than 15 per cent of their total intellectual capacity. Pressure to meet strict curriculum requirements, he said, produces "a slow reader, a trouble-maker and an apple-polisher."

WALTER D. CAVERT.

## German Pastors Enter Industry

**Go to Work as Laborers in Effort to Win Back Men Long Alienated from the Churches**

BETHEL-BIELEFELD, BRITISH ZONE, GERMANY, April 12.—Germany's churches have only just begun to realize how far the working people are alienated from the church. Too long neglected by the ecclesiastical powers, workers had come to regard the churches as their enemies, as advocates of the "owning" classes. Religious leaders are now making a real effort to correct this impression. The Evangelical academies are doing much to bridge the gap. Tens of thousands of workers have taken courses in the academies, where they have met churchmen and people from other vocations to discuss social, political and religious questions. Those who have had this opportunity are relatively few, however, and it is recognized that the most effective place for the church to meet the worker is on his home ground—in the workshop or factory. Divinity students are now expected to spend some time at manual labor—preferably in industry—before they enter the church's service. More important, some pastors are going into factories to work side by side with the regular laborers.

**Workers Gain Confidence In Pastors**

The idea of sending ministers into the factories as workmen came from France, where Protestant and Catholic clergymen have for some years been using this method most successfully in winning the interest of unchurched men and women. The workers gain confidence in the pastors and do not feel that they are trying to "capture" them. In discussions of current questions—communism, German reunification, family problems, perhaps even simply the foreman—which pastors and men engage in as fellow workers, the question of God and Christianity is at least implicit. Ministers soon discover that ecclesiastical terminology is of no use here; everyday, colloquial language is called for. And the mere fact that a minister of the gospel is interested in them and concerned for their welfare means more to the workers than long theological explanations. In many cases men who "never go to church" have come to their pastor fellow workers and asked when they were going to preach; they wouldn't mind coming to church on those Sundays. Others have offered to help on the church buildings in their free hours.

**East German Church Victim Of Government Pressure**

New developments in the East German government's effort to hamstring the work of the church occur almost daily. [See The Christian Century for May 13, p. 567.] Particularly violent just now is the campaign against the Junge Gemeinde, the Protestant youth organization. Young people who work in this organization are subjected to

all kinds of pressures; they are haled to police stations and their names recorded, they are ordered to reveal their Junge Gemeinde connections at school, their meetings are spied on, they are often expelled from secondary schools (thus losing all chance to go on to a university). The legality of the Junge Gemeinde itself is being questioned. The purpose of the campaign apparently is to wean the nation's youth away from the church. Twice within a few days one Communist paper has attacked the leader and two associates of the Inner Mission home for crippled young people in Magdeburg. It claims that young invalids are being mistreated and "exposed to abominable religious and conscientious coercion," and demands that the home be taken over by the state.

**See Effort to Sever Ecumenical Ties**

While the purpose behind all this pressure on the East German church is not entirely clear, it would seem that one object is to end the unity between the Protestant churches of East and West Germany, and to keep the East German churches from contact with other churches in the West. It may be, of course, that the plan is simply to sever all connections between church and state, as was done in Hungary. Or it may be that officials intend to set up a kind of state church in which clergymen would become in effect government functionaries, as was done in Czechoslovakia.

**And So Forth**

The ominous increase in addiction to stimulants and intoxicants in Germany confronts the Evangelical temperance society, which has its headquarters here, with new responsibilities. At a recent conference it was suggested that health authorities should take stronger action to prevent addiction and that Protestant parishes should contribute to the support of work among habitual drunkards. Committees on the dangers of addiction are to be set up in all regional churches. These will establish information offices. At headquarters here, a central register of all information and advisory services on addiction in the federal republic is being prepared.

Bishop Hugo Hahn of Saxony (Soviet zone) has announced that because of ill health he will retire at the end of this year, before the expiration of his term of office. He has asked the synod to name a successor. Now 67, Hahn was a prominent leader in the church's resistance to Hitler. The nazis expelled him from Saxony in 1938. He returned in 1947 to become bishop of the regional church. He is also vice-chairman of the United Lutheran Church of Germany.

In Hannover, congregations have set up containers in all open-air markets and asked shoppers to put into them food and other articles to be distributed to refugee children from the Soviet zone.

The Moravian Church (Herrnhut Brethren) suffered a severe loss when fire destroyed its school at Königsfeld in the Black Forest. Reconstruction of the school, the church's only educational center since it was forced to abandon its Herrnhut and Niesky schools, will mean a heavy financial drain on the brotherhood.

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# Consider Religion And Family Farm

**Rural Vermont Area Sponsors Second Institute—New Hampshire Bans Released Time Programs**

HANOVER, N. H., May 5.—In Vermont's Caspian district, a small rural area northeast of Montpelier, the Protestant churches are meeting the needs of the people at the point where they live and work. Recently they sponsored their second institute on the church and the family farm. More than 100 church and farm people considered the implications of their faith for their daily lives. Participating in the discussions were agricultural experts from the University of Vermont, from the Farm Bureau organization, from schools and from churches. Kenneth McCrea, Greensboro pastor, said: "Men live by bread and spirit; both the farm producing food and the church producing Christians are essential." Keith Wallace of Waterbury, a churchman and a farmer, told of the satisfactions of being a Christian in agriculture—a sense of cooperating with God and of being a good steward of time, soil and energy.

### Ban Released Time in New Hampshire

Two controversial issues before the present session of the New Hampshire general court have aroused the state's churchmen. A bill which would have permitted released time religious education in the schools was defeated after heated discussion. Protestants were divided on the measure, Roman Catholics exerted intense pressure to have it adopted, and school administratotrs were opposed. The defeat means that no released time program can be instituted locally. It puts on the churches the responsibility for dealing with secularized education in other, more difficult and, as many think, more proper ways. A bill to punish acts of discrimination by hotels and eating places on the basis of race or religion is being violently opposed by summer hotel operators. They contend that people come to New Hampshire for vacations "with the kind of people they like to be with." In the White mountains there are large hotels whose patronage is almost exclusively Jewish; on the other hand, many summer hotels and ski resorts will not take Jews or Negroes as guests. At the moment the issue hangs in the balance. Many legislators are for the principle, but wonder how such a law as the bill proposes could be administered.

### Episcopalians Study Problems Of Alcoholism

The Protestant Episcopal joint committee to study the problems of alcoholism, appointed at the denomination's last General Convention, met last month in Plainfield, N. H. Membership of the committee is nationwide; its chairman is young Bishop Charles Hall of New Hampshire. The emphasis at the meeting was educational rather than legislative. Consensus was that excessive drinking is a spiritual problem, in the sense that the alcoholic is a person separated from God, his neighbor and himself. Leading the discussions were Dr. Selden Bacon of the Yale center for alcohol studies, Dr. Harry Tibout of the National Committee on Alcoholism, Dr. Robert Fleming of the World Health Organization, and Ernest Shepherd, president of the States Commission on Alcoholism.

### Cathedral Controversy Mystifies Outsiders

What is called "one of the best kept secrets in ecclesiastical circles" has been keeping Portland, Me., churchmen agog. Some time ago, at a parish meeting of the Cathedral Church of St. Luke's (Episcopal), Bishop Oliver Loring announced: "Having asked the dean [of the cathedral] for his resignation and he having refused to give it, I have declared the office of dean vacant. I have notified the vestry and asked their approval. They have not given such approval at this time." No charges were made by the bishop, Dean Dudley Hughes did not resign, and the whole matter remained in a deadlock. Finally Thomas Foster, senior warden, made this announcement: "A majority of the vestry voted to remove Dean Hughes . . . in order to uphold the absolute authority of the bishop. No charges were made and the action in no way reflects upon the character, integrity or pastoral ability of the dean." And that is all anyone outside the inner sanctum knows about the matter.

### Convocation Week Brings Pastors to Bangor

Convocation Week at Bangor Theological Seminary, Bangor, Me., drew rural pastors from Maine and adjacent states to hear Albert Penner, minister of Broadway Temple, New York city; Editor Erwin Canham of the *Christian Science Monitor;* William Mather, rural sociologist from Pennsylvania State College; and Prof. Russell Henry Stafford of Hartford Seminary Foundation. Frederick Whittaker, who is to be installed as president of the seminary June 1, announced appointment of Daniel Fenner of Skowhegan as vice-president. Mr. Fenner, a recent graduate of the seminary, came into church work after a successful career as promoter and salesman.

### And So Forth

Under the leadership of Mrs. Mildred Hatch, retired missionary, dozens of church groups in the Jonesbury, Vt., area have "adopted" German Protestant clerical or lay families and arranged to send them CARE packages regularly. Mary Heilner, who spent two years in West Berlin for the Episcopal church, recently visited the area, telling the church people about the families who are receiving the packages and describing their needs.

The Maine council of churches has employed Mrs. Bertrand Cobb of Portland, an expert organist, to lead institutes on church music and choral methods among the smaller churches of the state.

New Hampshire and Vermont Baptists are having success with the "sector project" plan, which brings leadership from an entire area to aid in the every-member canvass of a community or single church. Nine churches in New Hampshire increased local and mission giving by 70 per cent under the leadership of C. Raymond Chappell, state Baptist executive.

HARLAND G. LEWIS.

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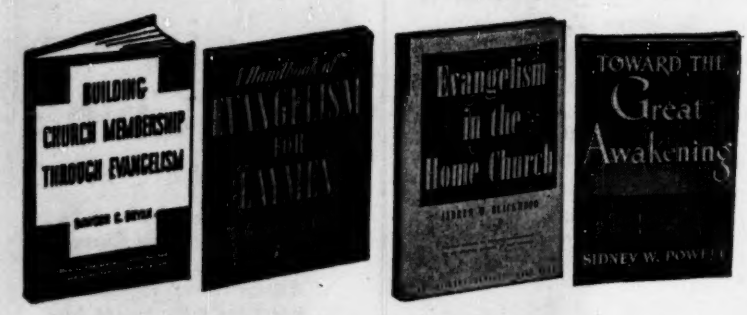
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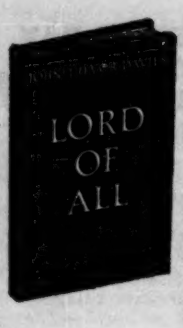


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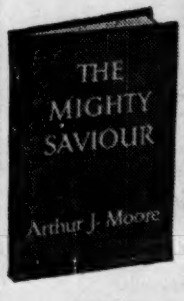


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# Oregon Votes to End Racial Bans

**Legislature Adopts Bill Prohibiting All Discrimination in Public Places—Gambling Lobby Wins Out**

PORTLAND, ORE., May 5.—A bill to prohibit hotels, motels, restaurants and amusement places from discriminating against any person because of race, religion or national origin went through Oregon's house of representatives by a 46-to-11 vote, receiving even greater support in that body than in the senate, where it was sponsored. The bill provides that those discriminated against may sue for up to $500. Passage of this bill came as a surprise. A similar move in Portland three years ago had been defeated by a vote of the people. Strong opposition from hotel and restaurant interests was met with vigor by civic organizations, political groups and the P.-T.A., and the Oregon council of churches rallied the churches on behalf of the bill. Responsive to floods of letters from church members all over the state, the members of the legislature yielded. There is some expectation that an attempt will be made to refer the bill to the people by petition. The *Portland Oregonian* warned: "A campaign in defense of discrimination in public places will stir up racial and religious prejudices that otherwise might be expected to die naturally under intelligent administration of the act." However, the editorial goes on to point out that the state's racial and religious minorities will have quite as much responsibility for the ultimate success of the act as will innkeepers and restaurateurs. "The new law must not be used as a club to force acceptance of objectionable conduct," the editorial concludes.

### Racing Lobby Wins Its Case

The dog race lobby proved potent enough to kill a bill that would have put pari-mutuel revenues into the state general fund. (See The Christian Century for March 25, p. 364.) At present various fairs, shows and youth groups receive a portion of this revenue. The house of representatives even refused to set up an interim committee to consider whether these beneficiaries should continue to get a part of the state's racing revenue or whether it should all be turned into the general fund. Supporters of the fairs and other recipients joined with the gambling interests in fighting the proposal, which they see as another step in a campaign to outlaw pari-mutuel betting. There is much dissatisfaction among the churches with a system that allows the gambling interests to defend themselves on the plea that they subsidize agricultural shows and youth work. Speaking before Portland's civic organization, the City club, James H. Gilbert, professor emeritus of economics at the University of Oregon, stated that the gamblers "make allies who support them when the going gets tough."

### Bill Permits Picketing Only If Union Has Majority

Organized labor fought vigorously to stop the house from voting favorably on a

bill to restrict picketing. Labor saw this bill as an effort to break unions and an invitation to the growth of company unions. Some called it a "spite bill." However, the measure finally adopted provides that a union cannot picket an establishment unless a majority of the employees have designated that union as their bargaining agent. The bill sets up a division of labor elections, headed by an examiner, which would have charge of elections by which employees would designate or reject bargaining representatives.

**Relief Rolls Ordered Open to Public**

Limited publicity for the names of public welfare recipients was also voted by the legislature. There was heated discussion between those who saw in the bill a destruction of human dignity and those who said they were trying to stop "chiselers." The rolls may be inspected at county public welfare offices, but the names must not be used for commercial or political purposes. A more drastic relative-responsibility law, under which parents and children are required to contribute to the support of indigents if they can afford to do so, was passed without debate.

**Marriage Rate Declines, Divorces Increase**

Marriages in Oregon dropped from 10,118 in 1951 to 9,984 in 1952, continuing a downward trend from 14,674 in 1946, when the population of the state was much smaller. Divorces increased from 6,133 in 1951 to 6,338 in 1952, causing Harold M. Erickson, state health officer, to characterize the Oregon marriage-divorce ratio as "one of the worst in the nation."

**And So Forth**

The *Oregon Journal* of Portland received an award of merit from the National Religious Publicity Council at its recent annual meeting for outstanding coverage of religious news in 1952. Ernest W. Peterson, church news editor for nearly 30 years, also received a personal citation for excellence in religious news reporting. This is the first time the national award has been given to a Pacific coast newspaper.

M. DeWitt Safford, pastor of First United Presbyterian Church, Santa Ana, Calif., has been named field secretary of his denomination's Columbia synod. He succeeds J. Boyd Patterson.

Roy A. Burkhart, minister of First Community Church, Columbus, Ohio, visited Portland April 22-23 on behalf of World Neighbors, Inc., and addressed a gathering of the Pacific Northwest fellowship of community churches.

Nearly 1,000 new members were taken into the Oregon Methodist conference in a recent evangelistic campaign, the first of a series.

Vera Moser, prominent Presbyterian church worker of Corvallis, has been named Oregon Mother of the Year.

William Roxburgh Forrester, dean of St. Mary's College, St. Andrews University, Scotland, was guest speaker at the Northwest Presbyterian ministers' convocation, held at Menucha, Ore., April 27-May 1.

J. Edward Oslund has been installed as pastor of St. James Lutheran Church here. He succeeds Lloyd E. Jacobson, new director of evangelism for the United Lutheran Church.

MARK A. TALNEY.

# Midsouth Awaits Court Decision

### Mississippi and Arkansas Legislatures Alerted for Call When Ruling on School Segregation Comes

MEMPHIS, TENN., May 5.—Should the Supreme Court declare for "separate but equal" facilities when it hands down its decision on the cases now before it regarding racial segregation in public schools, Mississippi will immediately put into effect a minimum program approved by the legislative recess committee. This plan calls for equalization of teachers' salaries and transportation facilities at an estimated cost of $42 million, $29 million to be paid by the state and the rest by local units. (Mississippi ranks last among the 48 states in providing funds for public schools.) If the court rules against segregation entirely, the legislature will be called in special session. . . . In Arkansas, only nine counties will be seriously affected by a "separate but equal" ruling. But if the court abolishes segregation, a special session of the legislature will probably have to be called. . . . The Missouri legislature is considering three proposals for dealing with racial segregation in its schools: to scrap the practice outright, to leave the decision up to local school boards, or to authorize local option vote by counties.

**Segregation Philosophy Has Strong Hold**

Many Tennesseans point to the increase in annual offerings for the University of the South's theological school at Sewanee as evidence that southern Episcopalians endorse that institution's determination to continue racial segregation despite widespread protest. The university recently received a gift of $350,000 for a dormitory in memory of the late George T. Hunter of Chattanooga. . . . In Hot Springs, Ark., a federal jury has denied the $105,000 judgment sought by L. H. Spears, Los Angeles Negro attorney, in his suit against the Arkansas Motor Coach Co. He charged that racial discrimination and violation of civil rights occurred when he was forced to move from a front bus seat. A suit based on similar charges against the Capitol Transit Co. in Little Rock by F. C. Walker, Negro minister from Detroit, was denied by a federal jury in that city. Walker had asked $45,000 damages.

**Tennessee Gets Mental Health Commission**

Creation of a mental health commission by Frank C. Clement, Tennessee's 32-year-old governor, is being hailed as the most progressive step the state has taken in 50 years. Director Cyril J. Ruilmann of Gailor psychiatric hospital in Memphis becomes the first state commissioner of mental health. . . . Addressing the 1,200 delegates at the Tennessee P.-T.A. convention here last week, Gov. Clement declared that the state has "gone retirement happy" and that its present retirement programs can lead only to economic ruin. He called for a study to determine how the various retirement plans can be put on a sound actuarial basis. The recent legislative session, which


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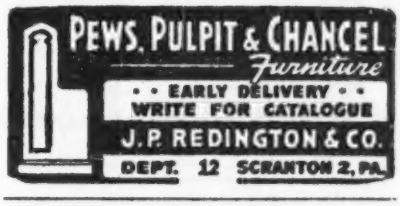


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ended April 10, approved the governor's request for $234 million in general appropriations for the biennium.

**Arkansas Raises Teachers' Pay**

At its recently concluded session, the Arkansas legislature passed a bill to raise teachers' salaries by an average of $200 yearly, then voted $3,800,000 to pay for the increase. Gov. Cherry says school needs are still Arkansas' No. 1 problem. The legislature granted $5 million (in addition to regular appropriations) to five state-supported colleges for 25 new buildings; they had asked for $7,800,000. . . . In returning indictments against four state officials for "improper financial activities," a Pulaski county grand jury called the practice of making heavy contributions in gubernatorial election campaigns "an evil that should be corrected." The five gubernatorial candidates last year spent more than $500,000 on their campaigns. . . . The Arkansas supreme court has ruled that a federal agency has no right to enter the private power field in the state. Its action came after the Arkansas Electric Cooperative Corp. tried to build a $10½ million steam-electric generating plant in conjunction with two federal agencies. The decision represented a victory for the four privately owned utility companies which were fighting the cooperative's efforts.

**Southern Baptists Out Ahead In Missions Contributions**

So far this year Southern Baptists have contributed more to their conventionwide cooperative program for missions than in all of 1952. Designated offerings are already $1,610,435 ahead of last year's figure. Total offerings are up 45.93 per cent to $5,974,331. . . . A Southern Baptist Press Association was organized at a recent meeting in Charleston, S. C., of editors who have been meeting informally for many years to discuss common problems. Charter members are 20 weekly papers and four magazines with a total circulation of 1,300,000. . . . U. S. Sen. Robert S. Kerr of Oklahoma has given $250,000 to Oklahoma Baptist University for a women's dormitory in memory of his mother.

**Catholics Consecrate First Negro Bishop in U.S. Rites**

Before an unsegregated congregation of 1,500 in Bay St. Louis, Miss., last week, Joseph Bowers became the first Negro to be consecrated a Roman Catholic bishop in ceremonies held in the United States. Cardinal Spellman officiated. Police estimated that 1,000 persons stood outside and that 70 per cent of those who attended were Negroes. Bishop Bowers was born in the British West Indies, came to St. Augustine's Seminary in Bay St. Louis in 1928 because it was then the only Catholic seminary in the U.S. that would accept Negroes, took vows there in 1933, and was ordained in Rome in 1939. For the past 15 years he has been a missionary in the Gold Coast, British West Africa. He will return there as bishop of the diocese of Accra, where the number of Catholics has risen from 12,333 in 1939 to 33,800.

**And So Forth**

Addressing the 118th annual convention of the Tennessee medical association here last week, Dr. D. W. Smith, retiring president, said: "Compulsory health insurance is inevitable within the next 10 years unless the medical profession exerts a more sincere and concerted effort to solve the problem of medical care costs. . . . The profession has too long condemned socialized medicine without offering anything in the way of a positive service to the people."

Church of Christ leaders in Memphis have purchased the LeRoy King mansion and 60 landscaped acres for use by the six-grade private school now operated at Normal Church of Christ. This fall work in nine grades will be offered, and eventually a complete high school course will be instituted.

The Disciples of Christ historical society, which has its headquarters in Nashville, has named an executive director. He is James E. McKinney, program director for radio station WSIX, Nashville.

In a "get acquainted" program sponsored by the Memphis chamber of commerce's industrial council and the local ministerial association, 150 clergymen recently visited nine large industrial plants in the city.

A 10,000-seat tabernacle was filled nightly for Chattanooga's month-long Billy Graham revival, which began March 15. A special children's meeting April 4 drew 7,500 youngsters. Many delegations came from afar. Gov. Frank Clement, a Methodist layman, spoke twice on March 22. Although not all the city's churches and ministers cooperated in the program, most of them agree that in the main the meetings were helpful to the religious life of the area. MARSHALL WINGFIELD.

## Note Buddhist Revival

**Definite Signs of Renascence Seen in Official Burmese Quarters**

DJAKARTA, INDONESIA, April 13.—Recent visitors to Burma have returned impressed by signs of a renascence of Buddhism there and by the religious devotion exhibited by government leaders. Last year Pres. Ba U, Prime Minister U Nu and many other national leaders joined the people of Rangoon in welcoming to that city sacred Buddhist relics which had formerly been kept in a Mandalay pagoda and worshiped only by kings. U Win, minister of religious affairs, brought the relics to Rangoon himself, traveling by plane. Speaking recently at an all-Asian Buddhist meeting at Sanchi in central India, Prime Minister U Nu declared: "Let us not approach Buddhism as a religion. Let us approach it as a formula and a way of life that can annihilate doubt, hate and other carnal desires and cravings."

**Welcome Plans for Propagation Of Buddhism Abroad**

A recent editorial in the *New Times of Burma* says: "Burma has utilized the advantage of independence to render substantial contributions to the cause of Buddhist renascence. The international Buddhist community can unite in the laudable work of propagating Buddhism with the aim of maintaining harmony and peace in the world." The newspaper adds that the

opening of training classes for Buddhist missionaries is a welcome step in the move to carry on evangelization abroad. "Methods must be organized and adapted to the modern mood," it says. "Buddhism isolates the spiritual from the material aspects of the universe, but the propagation of this teaching requires that the modern Buddhist missionary should pay attention to social welfare. There is a tendency among the suffering masses to imagine that Buddhism is indifferent to social welfare. That is far from the truth. Merit is gained by those who would alleviate the sufferings of even the lower animals." The *New Times* concludes that since suffering renders the human mind unreceptive to religious truth, Buddhists must seek to correct bad social conditions if they hope to spread their religion.

**Establishment of Karen State Relieves Tension**

Reasons for resistance to the Burmese government by the predominantly Christian Karens have largely been removed by establishment of a Karen (Kawthulay) state within the union of Burma. The state government has denounced continuing violence on the part of Karen insurgents. In addition to the 2 million Karens, the new state embraces also Burmese, Mons, Taungthus and other indigenous peoples. The constitution pledges to all freedom of thought, expression, belief, worship, vocation and association, as well as equal opportunity in the cultural, economic and educational fields. The Burmese union and Karen national flags hung side by side at a celebration of the Karen new year at Ahlone, which was addressed by Prime Minister U Nu. He appealed to the people of Burma to look forward rather than backward and thus achieve unity. U Nu's speech was followed by an address by Mrs. Ba Maung Chein, minister of Karen affairs and a vice-chairman of the International Missionary Council. She urged cooperative efforts to achieve a socially effective state. "We must accept our responsibility together with the other races of Burma to make this a nation of united people, and to help in the constructive development of our beloved land," she said.

**Dedicate New Baptist Church in Rangoon**

A new building for the Immanuel Baptist Church in Rangoon was dedicated Dec. 7. It replaces one which has been in use since 1887. The dedication address was given by Erville Sowards, executive secretary of the Baptist mission. Each Sunday four pastors conduct worship services at the church in Karen, Chinese and English. There is also a Burmese Sunday school.

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|---|---|---|---|---|---|---|---|---|
| | $5,000 | $10,000 | $15,000 | $25,000 | $35,000 | $50,000 | $75,000 | $100,000 |
| 100 | $30,000 | $45,000 | $60,000 | | | | | |
| 200 | 45,000 | 60,000 | 75,000 | $100,000 | | | | |
| 300 | 60,000 | 75,000 | 75,000 | 100,000 | $125,000 | | | |
| 400 | | 75,000 | 100,000 | 125,000 | 150,000 | $175,000 | | |
| 500 | | | 100,000 | 125,000 | 150,000 | 200,000 | $225,000 | |
| 750 | | | | 150,000 | 175,000 | 200,000 | 250,000 | $300,000 |
| 1,000 | | | | | | 225,000 | 300,000 | 350,000 |
| 1,200 | | | | | | | 300,000 | 400,000 |
| 1,500 | | | | | | | | 450,000 |
| 1,600 | | | | | | | | 500,000 |

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